

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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SANDWICH ISLANDS.

At page 566, we published a letter from the Rev. Mr. Stewart, dated August 29, 1825, in which he referred to letters which had been previously sent, giving a more particular account of the declining health of Mrs. Stewart. The New-York Religious Chronicle contains the following extract of a letter from Mr. S. dated August 12th, relating to the same subject.

As you will have been apprised by former communications of the extreme illness of your friend Harriet, your first desire will be to know what her present state may be. Though nearly three months have passed since the date of our last letters, little or no change has taken place; our hopes and our fears have been kept in the same painful alternation, though there has been a period of some days, within that time, when the former gave place entirely to the latter, and we waited only to see her sleep the sleep of death. When she was landed from the *Blond*, on our return from *Hawai*, six weeks since, no one thought she could survive a week. Indeed Lord Byron hastened his departure from that island, by ten days or a fortnight, lest she should not live to see her children, if he pursued his original plan, in visiting the *Windward Islands*. Previous to this the Physicians had strongly recommended an immediate trial of a colder climate, as a last resource, and preparations were making for our leaving the *Islands in the Frigate*, on our way to *America*. But then they, as well as Lord Byron, were fully satisfied that she was too far gone to make the attempt. Since the departure of the *Blond*, however, she has gained some strength, and in some respects seems better, but not to a degree to give us any hope in this climate. A voyage, and the bracing influence of a more northern country, might possibly save her. But this is very doubtful, though if she remains in her present state long, and an opportunity offers, I think it most probable I shall embark with our little family, in hopes of saving them the sorrow of an early orphanage. On this point, however, every thing is too uncertain to say much, even if we had it in our power. Our hope, our daily prayer, and our hearts desire, is that she may be restored to her family and the mission here, and be permitted once more, at our chosen and delightful station at *Lahinah*, to inculcate by her bright example and precept the virtues of Christianity, and declare the boundless blessings of salvation to the dark beings in whom she is so deeply interested. Much as we love you all, sweet as the remembrance of past joys with you are, happy as the vision of country, home, and friends, is to us, we should turn from these Islands

of the sea to revisit you, with sorrow, with sighing, and with tears, with a depression and aching of heart, far surpassing any thing we knew on the 19th Nov. 1822; not on account of the afflictions of our family, but because this grace would be denied us, of teaching and preaching the unsearchable riches of Christ to the Gentiles. Our embarkation from the *Island of Hawai* is a circumstance which I devoutly hope I may not be speedily in duty called to experience. The bare possibility of never being permitted again to enter on the appropriate and active duties of our residence here, makes our little cottage at *Mauwi*, with the society of our beloved Mr. and Mrs. Richards, and our field of usefulness with all its rudeness, look like the bower of Eden, in comparison with any other situation the wide world can offer. But, you will inquire, what is Harriet's disease? A question I believe I have answered in no one of my communications. And I have not answered it, only because I could not. No one knows. She can neither sit, stand, or walk; and is reduced to the merest skeleton without any defined or known disorder. The great danger now, is, that her lungs will become affected, and she be hurried off by a rapid consumption. From this danger a voyage might save her, and this is one reason why a voyage is recommended. Her spirits are generally good, and her frame of mind uninterruptedly serene and happy. However different in person, she is not less cheerful, mild, and submissive, than you have known her to be, in the bloom of health and youth, waiting without anxiety or impatience, a further disclosure of the will of her Father. For the disclosure of that will, whatever it may be, I believe her to be fully prepared. She has a good hope, through grace, of inheriting eternal life; and can trust the safety of her soul, with confidence on the atonement and intercession of Jesus Christ, believing that he of God is made unto her wisdom, righteousness, sanctification and redemption. For the sake of her children, she may desire to be spared, but she surrenders herself cheerfully into the hands of eternal wisdom and mercy, and would hold herself in readiness to live and labor, or to suffer and to die, as seemeth good in his sight. If called to mourn, we shall not mourn as those that have no hope.

CHEROKEE NATION.

In our paper of last week, we gave some account of an address delivered at a Missionary meeting, in *Charleston, S. C.* by *Elias Boudinot*, a young Cherokee, setting forth the advantages that would result to his nation, and those around them, from the establishment of an Academy and

a Printing Press among them. We learn by the New-York papers, that Boudinot has since arrived in that city, and that he is regularly commissioned by the nation to accomplish this object. He has letters from Mr. Evarts, the Secretary of the American Board, and other gentlemen of respectability. "That the Cherokees are prepared, (says the Observer,) for the improvements which they propose, will appear from the following letter, recently addressed to the Rev. Mr. Mortimer, of the Moravian church in this city, by the Rev. Mr. Steiner of Salem, N. C. who was intimately acquainted with the Cherokees many years since, and is perhaps better able to judge of their progress in civilization than any man now living."

I am somewhat acquainted with the Cherokee nation, having been among them seven times for longer or shorter periods. When I came first among them, in the year 1799, I thought I saw the most civilized Indians I ever had beheld; but that was nothing to what I witnessed in the year 1819, when I was there the last time, after a long absence from that country, I was astonished and agreeably surprised to behold the great improvements they had made in all respects in civilized life. A spirit pervades the nation for amelioration, and in pursuit of economical and intellectual improvements and attainments. The missionary establishments and schools among them have greatly contributed to the improved state in which they now are, and the schools are much attended by the younger part of the nation of both sexes. In the schools, English reading, writing, and some arithmetic, are taught, together with the memorizing of portions of the New Testament and spiritual hymns. Some of the scholars are also taught the English grammar, and some geography. I have no doubt that in a generation or two the English language will prevail. Some have received instruction in higher grades of learning, with whom you can discourse rationally on most subjects. The wish of the leading men in the nation, now is, to have an academy or seminary of learning among them, in which their youths can be instructed, and furthered more in acquisitions, than what they can obtain in common schools. Could it be established on a sure foundation, it would be a great acquisition to the nation. With this is connected their desire of having a printing establishment, and consequently a press among them for the better dissemination of general knowledge, and also diffusion of the rules, regulations, and laws of the country into every house.

Their deliberations are not carried on like those of most Indian tribes. They meet annually in October at the seat of government (Newtown) in council. The deliberations of their government are conducted in two houses. The one called the *National Committee*, is elective, and consists chiefly of half-breeds, who are well informed, speak the English fluently, have had an English education, and are acquainted with the constitution and government of the United States; the other called the *Council*, consists of the chiefs of the nation, some of whom, indeed, are unacquainted with the English language, as they are chiefly old men. Both houses sit apart; and their resolutions must be assented to and ratified by both houses, before they can have any effect. They have of late made their laws to agree with those of the United States generally, as far as practicable. Besides which, they have a Clerk's Office, where all documents,

laws, regulations, &c. are put on file and preserved, as all is now transacted in writing in the English language. They have also a National Treasury and Treasurer, who renders an annual account to the assembled council. The present treasurer is our Brother, Charles H. Hicks.

I am personally acquainted with many of the leading characters and others of the Cherokees. John Ross is President of the National Committee. He is a quarter of an Indian, a well informed and bright man. He lives at Rossville, not far from Brainerd, and is postmaster there. Major Ridge is national Speaker. He is a full Cherokee, has little knowledge of the English language, but has otherwise an informed and expansive mind. He is well known at Washington, where he has been repeatedly. He has also been at Cornwall, Conn. where his son, John Ridge, was educated. He had a Major's commission of the United States, and distinguished himself favorably in the war against the hostile Creeks. His wife is a member of Brother Gambold's church. Pathkiller, the principal chief, is an old full Cherokee. He is sensible enough, but wedded rather too much, to old prejudices. His office as principal chief is but nominal, but all deference is paid him, as to an old chief. The next to him, but who performs all the duties of the principal chief, is Charles R. Hicks. He is a half Cherokee, and in his youth had some education in South Carolina. He has since stored his mind with much useful knowledge, partly having free access to persons of consequence by reason of his moral conduct, and with the officers of government, and partly by reading; and he has himself a choice little library. It is to be lamented that he cannot go more frequently abroad, as he suffers much with issues from his lame leg. Both he and his wife belong to the church at Springplace. A. M'Coy, clerk of the National Committee, not a thorough Indian, is known to me as a well informed and moral man. Elias Boudinot, clerk of the Council is a full Cherokee. He has been at Cornwall, Conn. for his education, and, as report says, has made good use of his time. I am not personally acquainted with him, but am better acquainted with his father Caty, and with his mother, neither of whom speak English. The mother is a member of the church of the Rev. Mr. Gambold. Boudinot, I think, is a member of the church at Brainerd. I could enumerate many more of worthy characters among the Cherokees.

You may infer their thirst for information from the fact, that they sometime ago instituted a Library Society, of which John Ross is President.

Many of their plantations and buildings are in as good order as those of the common farmers of our country. Brother Hicks informs me, that they have resolved to send abroad Elias Boudinot, and Richard Fields, to solicit donations of the benevolent for the purpose of enabling them to execute their resolve concerning a National Academy, and the establishment of a printing office with press and types. Should they or either of them come to your city, let me be allowed to recommend them or him to your kind patronage, and to that of the Rev. Mr. Schaeffer. It will be a good work done towards the emancipation from darkness to light.

The following is a copy of the resolutions of the National Committee and Council of the Cherokees in relation to the establishment of an Academy and printing office.

Resolved, By the National Committee and Council, that an agent or agents shall be appointed, to solicit and receive donations in money from individuals or societies through the United States, for the purpose of establishing and supporting a National Academy, and for procuring two sets of types and a press for a printing office, to be established at Newtown, in the Cherokee nation; one set of types to be composed of English letters, the other of Cherokee characters, the invention of George Guyst, a Cherokee.

Be it further resolved, that the Treasurer be and he is hereby authorized to apply 1500 dollars out of the public funds towards the objects herein specified. And in case that the agent or agents are successful in obtaining donations sufficient to purchase the requisite types and press, the Treasurer is further authorized to make the purchase as soon as circumstances will permit. In the meantime, the Treasurer is hereby required to open a correspondence with such person or persons of some of the eastern cities as may be capable of giving correct information relative to the sum for which the two sets of types and press can be purchased; and the National Committee and Council hereby appoint Elias Boudinot as agent to solicit and receive donations for the objects herein specified. And further, the Treasurer is hereby authorized to appoint other agent or agents, if in his judgment it may hereafter be deemed expedient.

JOHN ROSS, *President of National Com.*

Concurred by the Council, MAJOR ~~X~~ RIDGE,
Speaker. his
mark.

Approved, PATH ~~X~~ KILLER,
his
mark.

CHS. R. HICKS.

A. McCoy, Clerk for National Committee.

Elias Boudinot, Clerk for Council.

Newtown, 15th October, 1825.

From "Religious Scenes" by Rev. Samuel Nott, Jr.

THE SPREADING GOSPEL.

Go ye therefore and teach all nations.—Matt. xxviii. 19.

Blessed be the Lord who daily loadeth us with benefits, that in our time there are so many obedient to his command, and that our eyes are opened to see the blessed scene—now that many are running to and fro with the good news of salvation, and that *knowledge is increasing*.

It is the Lord Jesus who gave this command; who spreads out this scene before your eyes: a scene becoming daily more glorious. Well do I remember how the first glimpse of that scene, just beginning to be spread out, met my own early childhood, when my father first told me that a ship had gone half around the world to publish the glad tidings of the gospel to the miserable natives of the islands of the Southern Ocean, and that in Britain, thousands had brought forward their alms and offered up their prayers, that those miserable islanders might be turned from their idols; repent of all their evil deeds; no more murder their little children, but bring them up in the nurture and admonition of the Lord. Ever since that day, now near thirty years ago, there has been a more ready and general obedience to our Lord's command,

and the number of those who run to and fro has been greatly increased.

Behold the scene! At home, a widening and brightening increase of Christian charity. See in your own neighborhood, see within your own door, its lovely movements; and notice its increasing power. See the poor as well as the rich, the little children with their parents and grand parents, sending abroad their little and their larger alms, and sending up their prayers to heaven that the gospel may be published among all nations. See the active societies receiving and spreading abroad the charity of Christians—the store-houses filled with Bibles and tracts, and multitudes departing laden with the precious gospel, and having their minds filled with the heavenly purpose of bearing it among all the families of the world.

Behold the scene abroad! Look toward the north! Yonder, far beyond the hills, on the ice-bound coast of the northern seas, are the Moravians, the meek and faithful servants of the Lord; preaching to the poor Esquimaux and Greenlanders salvation by Jesus Christ; shedding the light of the gospel upon their miserable huts, and cheering their long winter with the hope of heaven.

Look to the south. Behold the islands of the southern ocean. Near thirty years ago, the ship Duff carried the missionaries of Jesus Christ to those sin polluted islands. That ship was bought and freighted, and spread its wings that it might fly with the everlasting gospel. How richly laden with that heavenly treasure! What an angel of mercy flying with glad tidings! Month after month the ship is borne upon the deep, until at last the cry of *land* is heard and the ministers of Jesus look upon the dwelling-place of base idolaters, and *there* are brought to their desired haven, and make their home among a people of strange language and abominable sins—a people who murdered their children, and piled together, in honor of their kings, whole heaps of the eyes of men! Oh, it was too base a people to desire and love the pure and holy gospel.

But the messengers of Christ quit the ship and establish their habitations there; and for years, advancing and retreating, suffering and dying, cast down but not destroyed, they cease not to proclaim their despised and rejected message.

And how altered now! Now that the blood-stained Areoys are broken down—now that the mother's hands are washed from her children's blood, and her hard heart softened—now that the idol gods are burned in the fire, and the God of hosts is worshipped in every family—now that Christian churches gather in a converted and pious people—now that the Holy Supper fixes all hearts on the death of Jesus of Nazareth, and that every seventh sun reminds them of his glorious resurrection—now that sabbaths overspread those once unholy islands with the worship, and the peace, and the glory of heaven—now that the symphony of their prayer and praise ascends up to God, and now that he comes down to commune with his beloved people; Oh, Jesus is the sovereign there, and receives the willing obedience of his loving subjects; while all abroad, many run to and fro to spread the knowledge of his saving word. Surely the solitary place is glad; and the desert rejoices and blossoms as the rose, and rejoices even with joy and singing; for they see the glory of the Lord, and the excellency of our God.

Look westward! Yonder, in the depths of that wilderness from which we have redeemed our cultivated and fertile border, far beyond the mountains and the rivers, the poor Indians are now roaming with their bow and their tomahawk. But look! in that wilderness there are cultivated fields, and the church of Jesus Christ is stretching forth the curtains of her habitation. Elliot, and Brainerd, and Harmony, and Dwight, and Union, are the seats of Christian instruction. There the Indian hunters may be seen coming up from the forest, bringing their little children to be taught the lessons of the kingdom of heaven; bringing them to Jesus that he would take them in his arms and bless them: Nay, there may the hunters and warriors be seen changing their wild and savage habits; living in settled and quiet dwelling-places, turning their families into schools for heaven, rejoicing in Sabbaths and the house of God, and living and dying in the hope of heaven. Here also the solitary place is glad, and the desert rejoices and blossoms as the rose; yea, rejoices even with joy and singing—for they see the glory of the Lord and the excellency of our God.

Cast your eyes eastward, from whence the sun comes daily to chase the darkness away, and to enlighten and cheer the habitations of men. As he rises every morning upon you, he is pouring his mid-day and his evening rays upon lands buried in the darkness of sin; lands on which the Sun of righteousness shineth not. Yes, as the morning rises upon you, he is shedding down his noontide heat on miserable Africa, and sending his evening rays across pagan India and China, shedding his soft light upon the clouds which adorn their evening sky.

But look again on Africa. There is a sacred spot, the dwelling-place of righteousness; called by one who lately visited it, *the holiest spot on earth*. It is the abode of poor negroes, lately torn by cruel hands from their pagan homes; prisoned on the ocean; and doomed by Christless Christians to the life of slaves. But in their prison on the ocean, the Father of all saw them, and sent them redemption from their captivity, gave them the dwelling-place of freedom, and poured upon their new and goodly heritage the light of the Sun of righteousness. There, salvation through Jesus Christ has been proclaimed and joyfully received; there, multitudes have been baptized in the name of Father, Son, and Spirit. There they have, repenting and rejoicing, partaken of the Lord's supper; and there the sabbath shines in heavenly glory; and from day to day, the love of God, communing with ignorant and sinful men, brings heaven down to their holy habitations and makes the homes of redeemed slaves to be the house of God and the gate of heaven.

Passing over surrounding villages all blessed, look southward from Regent's Town, among the kraals of the filthy and stupid Hottentots. See now their cleanly persons, their active minds, their industrious habits, and all the order and beauty of the Christian villages, and listen to their prayer and praise. On Southern Africa the light of the Sabbath shines; the joys of heaven revive the kraals of the Hottentots, and the light of salvation is shed abroad from their hills of Zion. A converted Hottentot said, at a meeting of the Hottentots—"We are all Hottentots. We never had a house, we never were considered as human

beings, we never were allowed to look into a farmer's house; but to-day we are sitting together in a large white house (the place of worship.) We never had a waggon, and now there are more than twenty waggons at Bethelsdorp belonging to us Hottentots. Look at the women, they never had any decent clothes; now you see them sitting among us in white and various colours. We never had the honour of knowing any thing of God or his word; but now we can read and write; and the greatest thing which God has favoured us with, is his sending, to us poor Hottentots, his servants who daily explain to us his holy word." Then with many tears he cried out, "Is not this altogether the grace of God! the love of God! the mercy of God! Men, brethren, Hottentots, praise the Lord."*

Carry now your thoughts eastward still, far beyond the countries of Negroes and Hottentots; behold the millions of Pagans bowing down to stocks and stones, in India, Burmah, China, and in all the surrounding countries. Even there, see; the company of those who publish the word is great and increasing, the Bible has been translated into many languages, and has been read by tens of thousands of the people; tracts concerning Jesus Christ have been scattered; thousands of children are gathered into Christian schools; at Serampore, at Cutwa, at Rangoon, and in many other places, men and women have turned from their idols, sorrowed for their sins, and yielded up their hearts to the Saviour Jesus. The Sun of righteousness is approaching to rise on those benighted lands, and the dawning light appears. As he rises, the darkness will vanish, and India, and Burmah, and China, and all the surrounding countries will be full of light.

Yes, the world will soon be full of light. He who gave the word will spread it all abroad. The isles are waiting for his law. Ethiopia is stretching out her hand to God—all nations are hastening to be blessed: Behold by the eye of faith the men of all the earth worshipping before the Lord their Maker. Hark! the nations are glad and sing for joy; for God shall judge the people righteously, and govern the nations upon earth. Then shall they beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

"The tribes of men will be the Lord's,
And earth his wide and fair abode,
The sun in all his daily course
Shine only on the sons of God."

THE FAMILY BIBLE.

"Shall we send off our new Family Bible with the other furniture?" said Mr. Olney to his wife, when they were packing up several household articles, which their reduced circumstances compelled them to dispose of at public auction. Mrs Olney started with some alarm at the question, her cheek reddened, her eyes moistened, and she looked at her husband with that expression of mingled doubt and confidence, which we feel, when a friend whom we love lers fall a careless but cutting remark. "Did I not know, Mr. Olney, (she replied,) that however gay and elastic your spirits usually are, you never are in the habit of jesting on seri-

* Report of London Missionary Society, May, 1816.

ous subjects, I should suspect you now, not only of trifling with my feelings, but also of really sporting with sacred things." "I repeat the question, then, my dear, (said he,) and assure you that I am in earnest. Nothing but the distress of our circumstances could compel me to suggest the proposal." Mrs. Olney said nothing, but taking a small pair of golden pendants from her ears, which were set with brilliant pearl, and had adorned her better days, she went to her husband, smiled, and put her only remaining jewels into his hand. She then carried away in triumph the Bible, which she placed, after kissing it, with something like an air of affection, into a trunk, among a few indispensable articles which she was about to reserve.

Their course of life henceforward became changed from what it formerly had been. They experienced a total reverse. There were some friends, it is true, who were, if possible, drawn still closer to them by this adversity. But the larger portion of their acquaintances gradually avoided and forgot them.

In proportion as Mr. and Mrs. Olney became abstracted from the rich and fashionable world, they were compelled to seek for resources of felicity within themselves. In their brightest days, religion had never been swallowed up by "the deceitfulness of life." It had already served to mellow and subdue the brilliancy which glistened from the sunshine of the world. Now that that sunshine had gone down, there still beamed within their hearts the same religion, like the evening star, which only seems to glow more intensely, from the comparative darkness around them.

Their days are now passed in labor. Instead of those benevolent projects, those charitable visits, those festive assemblies, and that idle busy routine, with which their time was formerly measured and filled up, they were employed in manual industry. But they were as happy as they were industrious. One evening when they were conversing on the many resources which even the humbleness of their present situation allowed them for happiness, Mr. Olney exclaimed, "But for the best and richest of all our comforts, Mrs. Olney, we are indebted to your care and providence." "Explain yourself, Mr. Olney" said she. "Why, (replied he,) have we, or can we have a greater pleasure on earth, than we derive from our daily and punctual task of perusing a portion of the holy scriptures? When engaged over that sacred page, what a contrast does the employment present to our occupations abroad? There, all is tumult, hurry, noise. Here, all is peace, calmness, joy. In the world, we see many examples of folly and wickedness, by the influence of which we are constantly liable to be corrupted. In the Bible we see treasures of heavenly wisdom, which so far from disgusting or making us degenerate, impart both to our intellects and hearts a delightful charm, and resist as I hope, the contaminating influence to which we are exposed. How many times have I been able to subdue a temptation, by the recollection of some forcible precept which I had read in the morning. How often have I been cheered and sustained in my weary toil, by the thought of the single hour which I should pass in the evening either in reading that holy book, or pursuing those silent meditations, or joining with you in that sweet converse, which its sublime truths and doctrines suggested! Did I go then too far in pronouncing you to be the immediate author of our

most valuable blessings?" The eyes of Mrs. Olney dropped, as she heard this sincere and well merited praise. Her heart throbbed with so much pleasure at listening to commendations from one, whom she had every reason to cherish and respect, that she began to grow alarmed at her almost exulting self-complacency, which she checked immediately by the following reply; "Rather, Mr. Olney, let us look up to a higher source for whatever comforts and blessings we are at present enjoying." They kneeled and joined in their evening devotions.

On the next day, when her husband had departed for the scene of his daily employments, she was compelled for some reason or other, to chide a fine little daughter, who seldom gave her parents cause of anger or regret. It had hitherto been her custom, to reward the virtues of her young family, by allowing them to amuse themselves over the plates in the family Bible. The girl just mentioned, was therefore punished for her misdemeanor by an exclusion from the amusement during that day. She received the punishment with sorrow, rather because it was an expression of her mother's displeasure, than for the sake of the trifling disappointment which she had incurred. For that very reason, however, so long as the exclusion lasted, so long she felt unhappy; and while her brothers and sisters were engaged in admiring some new picture which they had never happened to see before, or in tracing the history of another, or eagerly pointing out new beauties in another, perhaps for the hundredth time; our little culprit could not longer endure her state of condemnation, but going with tears in her eyes to her mother, said, "I remember, mother, that you told father what an excellent command you thought that one was, which he read this morning. Let not the sun go down upon thy wrath. And when I asked you what wrath was, you said it was anger, and told me always to observe the command. Now, mother, I will confess I was a little angry, though I had no right to be, for not being permitted to look over the pictures in the Bible; but I forgot it a good while ago, because you told me to obey the command. Now do, dear mother, do the same as I have done, and forgive me before the sun goes down, since I am very sorry for my fault." The enraptured mother, as she clasped her child to her bosom, exclaimed, I do forgive you, my daughter, lifted up her eyes to heaven, and silently breathed out her gratitude, that in her distress she had had it in her heart to sacrifice a pair of paltry jewels, to procure a treasure, which she was every day experiencing, in most unexpected ways, to be indeed of great price.

Many years did not elapse, before new and unforeseen events restored this humble, peaceable, happy family, to the prosperity and splendor it had once enjoyed. Their trials had not been inflicted on them in vain. They had learnt a lesson of religion, and especially they felt with so strong a force the value of the word of God, that they could not contemplate their late adversity with the least emotions of regret. They still continued the daily practice of reading a portion of its contents; the character of every member of the family in consequence received a higher tone of elevation, was imbued with more seriousness, and enjoyed a richer calm, than the influences of any other book could possibly bestow.

When Mrs. Olney was attacked with her last illness, she was one day so restless and agitated, that no anodyne could soothe her to repose. The physician who was called, declared, "She has a fever which I cannot allay." Her afflicted husband was unceasingly desiring her to inform him what could be done to afford her ease. But she knew not how to satisfy him. While the whole family with their friends were thus involved in agony and apprehension, the daughter of whom we have just related a juvenile anecdote, and who had now arrived at the age of full discretion, silently went to the table, and taking the family Bible, sat by her mother's bed side. She asked her no question, she only caught her eye; that eye appeared to say, you are the best physician, my daughter. She opened at the 15th chapter of the first epistle to the Corinthians, at the middle of which she began, and read in an audible voice till she arrived at the fifty-fifth verse. She was about to proceed, when her dying mother caught hold of her arm, and said, "Stop, my daughter, let me repeat the next verse; O death, where is thy sting? O grave, where is thy victory?" In a few minutes she calmly expired.

The daughter who bore so conspicuous a part in this interesting scene, is now in possession of her mother's Bible, and what with the impressive recollections connected with that event, together with the unutterable value of the book itself, and the pleasure of following her mother's example, in all that relates to it, she estimates "the family Bible" far higher than the rest of the portion which fell to her lot.

EULOGY.

The following eulogy was pronounced at the funeral of Cadet R. A. Wikoff, of Opelousas, Louisiana, who died at the Military Academy in Middletown, Conn. Feb. 13, 1826;—by the Rev. W. Colton, Chaplain to the Academy.—*Zion's Her.*

But a few days since, and Wikoff moved among us the manliest of us all!—The glow of his warm cheek—the movement of his sinewy arm—the bound of his measured tread—all told how strongly life dwelt within him: but now he lies there, pressed down under the cold hand of death!

He will never again be seen gliding from his apartment to fill his place in your ranks!—the sound of his footstep will never again answer to the deep roll of the morning drum!

That reveillee shall beat, but it will not rouse him from his rest. He has laid aside his *martial dress* for the cold drapery of the grave! O Wikoff! who can think of thee—of thy sun-bright hopes—the promise of thy manly virtues—the pledges of ~~thy~~ exalted worth—and not dissolve in grief over thy untimely end! But who that saw thee die, and heard thy latest prayer—but thinks of prayer.

Dear departed one—no parent with trembling anxiety bent over thy dying couch!—no sister with tender assiduity anticipated thy every want—no brother was near to hear thy last request!—thy dying couch was spread in a stranger-land—but there were those about thee, strongly attracted by thy worth—those who thrilled at every hope of life—and shed tears feelingly and fast when they enfolded thy dying eyes—and there are those who with breaking hearts will hold thee in long remem-

brance. Soldier!—scholar!—friend—companion—rest!—rest!

Comrades of Wikoff! ye who arose with him at the earliest light,—and with him stood in solemn pause while we breathed our morning prayer to heaven—ye who with him labored away the hours of light in the deep drift of thought—and with him kindled the lamp over the march of some mighty mind, come ye around his hearse, gather close about his confined clay—for though dead, he speaks to each of you—"What thou doest do quickly." Who can withstand the energy of those words? O thou pale oracle of death! it were treason not to hear thee now! "What thou doest do quickly." Yes! there is an emphasis in those words, redoubled by him, gone so young in life to the cold mantling of the shroud.

Who is there among your ranks, more vigorous in your limbs, more sanguine in your hope of many days than Wikoff? None! his was a strength that seemed to hold no parley with disease, no compromise with the infirmity of our nature. But he is there relaxed in death! We must go and consign him to the remorseless grave,—we shall awake over him our vollied thunder,—but he will sleep on, till the trump of God summon him to the judgment bar.

Who is there among you not prepared to follow Wikoff? Hear him for he speaks to you—"What thou doest do quickly,"—for though unrepented and unforgiven, you may be the next one to companion him in the grave. Then that scene after death.—O that undying soul!—that spirit stamped with the immortal image of its Maker!—if unprepared for heaven, whither with all its boundless capacities can it go?—dislodged from earth, an outcast from God—it must lie down in eternal anguish! But I hear a voice from the recesses of that shroud, saying, "What thou doest do quickly." It speaks to all,—to you who totter under the infirmities of age,—to you who walk erect in the staple strength of manhood,—to you who are in the morning and growing vigor of life,—for the grave is crowded with your equals. And you may be the next over whom the pall of that silent realm may be spread.

The character which you carry with you to the grave, you will carry with you to the judgment seat of Christ. You will not erase one of its darker, or increase one of its lighter shades,—for the silence of the grave has never yet been interrupted by the sound of any thing doing there. When the clouds cease to rumble on the coffin, then, evermore all is coldness, darkness, silence, death! The busy world may move above them—but they know it not! the worm of corruption may revel in their shroud, but they know it not! affection may go there to linger and to weep, but they know it not! profane levity may go there and trample them down, but they know it not! those whom they left here among the living, may go down on the cold hearse to join them, but there will be no question—no greeting—no reply—they are laid into the silence and immutability of death! But ye are still among the living, and I hear a voice again and last from the tenant of that shroud—"What thou doest do quickly." Are we silent and motionless still? O! the quietude of this fancied security, is the noiseless harbinger of ruin. The water is stillest near the verge of the precipice. While I am speaking, the icy hand of death may

be settling down upon one in this assembly. Lay that hand to your heart—if it beat again—spend that breath in prayer for pardoning mercy.

MISSIONARY CONVENTION AT UNION.

On Monday the 7th of November, the annual meeting of Missionaries to the Western Indians was held at Union among the Osages, in the Arkansas Territory: Present, Messrs. Washburn and Hitchcock from Dwight, Messrs. Vaill and Palmer from Union, and Messrs. Dodge and Belcher from Harmony. At this meeting, the Constitution of a permanent Missionary Convention, which is to consist of Delegates from all the Missions to the Western Indians, and to hold its meetings annually at the different stations in rotation, was read and adopted. The design of the Missionaries in forming this Convention is to strengthen each other's hands in the great work of evangelizing the heathen, to unite their prayers for the blessing of God on their labours, and to deliberate on the best measures for promoting the great cause in which they are engaged. The 4th article makes it the duty of the visiting members of the Convention, "to use their most serious efforts by personal exhortations and prayer, to excite in the minds of the members of the family and school where they meet, an increased love to the Lord Jesus Christ."

Mr. Vaill, in a letter to the Secretary of the U. F. M. S. thus speaks of a part of the proceedings of the Convention:—

The Convention was opened on Monday the 7th inst. Thursday was a day of peculiar interest. The Convention having resolved itself into an Ecclesiastical Council, proceeded to examine Br. Palmer, brother Jones and Nicholas, the coloured man before mentioned, who had committed themselves to this body for advice and direction upon the subject of preaching the Gospel; and after prayerful deliberation, it was thought best to give each of them a license to preach the word. To this step we seemed to be called in Providence. Nicholas is, we trust, designed in the hands of God for Africa. There is a prospect of his being sent out by the American Colonization Society. And though his knowledge is not great, yet his piety, his zeal, and humility, together with his experience, and acquaintance with the Gospel, seemed to render it suitable that he should be licensed, and for a season, be placed under the care of this body. Nicholas had been raised among the Cumberland Presbyterians, and became connected with their church. But after his arrival at Union, he signified his desire to be connected with us, which made it the more necessary that we should encourage and assist him. He is a noble looking mulatto, has an excellent voice, and speaks with confidence, yet he does not appear to be proud. And he certainly bids fair to be a very useful man to the people of colour and to others. Brother Palmer and Jones were both licensed under the restriction of being advised and directed for a year by their elders. The Council proceeded to recommend to their respective churches the forming of a Presbytery, at the next annual meeting of the Missionary Convention at Dwight.

Among the Resolutions adopted by the Convention, were the following:

Resolved, That it is expedient to redeem Indian

youth of various nations from captivity, that they may be put in a course of education, to qualify them to act as interpreters, teachers, &c. among their respective tribes.

Resolved, That it is the duty of this Convention to address the Domestic Missionary Societies and Bible Societies at the East, on the Spiritual wants of the white settlements of Arkansas and Missouri.

Resolved, That it would be for the interest of Missions to establish a permanent Mission School at Union, to be composed of the following classes of youth:

1st. More advanced children of missionaries.

2d. More advanced Indian youths.

3d. Pious young men preparing for the missionary work, to be subject to the direction of the U. F. M. Society at New-York.

Resolved, That after the experience of four annual meetings of our Missionary Convention, we feel ourselves sacredly called upon to express our cordial thanksgiving to God for the benefits we have received from our mutual counsels, encouragements and prayers.

Resolved, That this Convention regard the settlement of Indians at Hopefield, as exhibiting great ground of encouragement, both as it respects the civilization of the Osages, and as an opening for the successful communication of the word of life; and that we feel ourselves called upon to express our devout thanksgiving to God for the smiles of his providence upon the settlement.

In reference to the utility of the Convention, Mr. Vaill in his letter to the Secretary says,

I cannot express to you the benefit of this annual Missionary Convention, as it respects myself, the mission in the west, and the advancement of Christ's kingdom. An acquaintance has been made with fellow labourers. We have gained light on many points in which we were before in darkness. A union has been formed, which makes our little band feel strong amid opposition and trials peculiar to ourselves. These meetings make the cause of the heathen, which may at times be dwindling in our eyes, look great again. They give new energy to the soul, promote action, and encourage to perseverance.—*N. Y. Observer.*

THE INJURED AFRICANS.

A few weeks since we published an account of an aged African Woman in N. Y. who was discovered by a young lady in her weekly visits from a Bible Association. She was on a sick-bed, and nursed by another black woman, whose freedom she had purchased in N. Orleans, &c. (See p. 553.) A benevolent gentleman who was much interested by the narration, has since visited this interesting family repeatedly, and has communicated for the *New York Observer*, the following particulars of their history.

The name of the husband is Reuben, that of his wife, Betsey, and that of their companion, Fanny.

Reuben Madison, the husband, was born in Virginia, near Port Royal, about the year 1781. His parents, and all his connexions in this country, were slaves. His father died when he was about 7 years old. His mother is now living in Kentucky, enjoying freedom in her old age through the filial regard of Reuben, who purchased her liberty for 70 dollars. She is seriously disposed, but not a professor of religion. He has now eight

brothers and sisters living in Frankfort, Franklin Co. Ken. all slaves, and all, excepting one, members of a Baptist church in that place.

About a year after his conversion, Reuben was married to a slave, who had been kidnapped in Maryland, and sold to a planter in his neighbourhood. She was also hopefully pious. While they lived together she became the mother of two children; but about 4 years after their marriage, she and one of the children, aged 8 months, were sold without his knowledge, and transported to a distant Spanish territory, and with so much secrecy, that he had no opportunity even to bid her a last farewell. "This," said he, "was the severest trial of my life, a sense of sin only excepted. I mourned and cried, and would not be comforted. After several months, however, the hope of meeting her and my children again in the kingdom of God, when we should never be separated, together with a promise from my master that I should at some future time go and see her, in some measure allayed my grief, and permitted me to enjoy the consolations of religion." The other child is now a slave in Kentucky, though the father has often endeavoured in vain to purchase his freedom.

About six years since, having hired his time of his master for five years previous, at 120 dollars a year, Reuben had succeeded, by trafficking in rags, and in other ways, in collecting a sum sufficient for the purchase of his own freedom, for which he paid 700 dollars and not only so, but he was enabled with his surplus earnings, to build him a brick house, and to provide it with convenient accommodations. By the dishonesty of his former master, however, all was taken from him.

Thus stripped of his property, he left Kentucky and went to New Orleans, that he might learn something from his wife, and if possible find and redeem her, but he only succeeded in gaining the painful intelligence that she was dead. He there formed an acquaintance with his present wife, whose former name was Betsey Bond, and they were soon married. The circumstances of her life are briefly these:

Betsey was born a slave, near Hobb's Hole, Essex Co. Va. about 1768, was married to a slave at about the age of 20 years. By him she had three children, one of which, together with her husband, died a few years after their marriage. Soon after their death she was led to reflect on her lost state as a sinner, and after about seven months of deep anxiety, was enabled, as she trusts, to resign herself into the hands of her Saviour, and experience those consolations which he deigns to grant to the broken-hearted penitent. She gained the confidence and attachment of her mistress, who treated her with much kindness, and was married to a pious servant of the family, where she remained about nine years. At the close of this period, a planter from the vicinity of Natchez coming to Alexandria, in Virginia, where she then lived, for slaves, she was sold, and carried with eight others to his plantation, leaving her husband behind. Her new master treated her with great severity, and she was compelled to labour almost incessantly every day of the week, Sabbath not excepted, to save herself from the lash. With this man she lived nineteen years, and he then died, and left his slaves by will, to another planter, who also dying soon after, she was again sold, and transported to New Orleans, where she arrived about the year

1812. At the end of two years this master also died, and when his slaves were about to be sold, Betsey succeeded with some difficulty in hiring her time, and in a little more than a year, by washing and other labour, she acquired sufficient property to purchase her freedom, for which she paid 250 dollars. Her youngest son, with his wife, being also slaves in New Orleans, she hoped by her industry and economy to obtain money sufficient to purchase them also; but their master refused to part with them.

About six years ago a large number of slaves were brought to New Orleans from Virginia, and were about to be offered for sale, and Fanny was among the number. Having become accidentally acquainted with her, previous to the sale, and finding her a sister in Christ, Betsey's feelings were deeply interested, and she resolved to purchase her, and to treat her not as a slave but as a child and companion. This determination she communicated to Fanny, and with the aid of a gentleman she succeeded in accomplishing her object. The price was 250 dollars. She paid 200, *her all*, and obtained a short credit for the remainder. Soon after this her present husband coming to New Orleans, as before stated, they were married, and the payment for Fanny was then completed.

By their united industry they were soon able to build a comfortable house, in which they set apart a room for religious purposes. Here they assembled with others every Sabbath for the worship of God. But being constantly exposed to be disturbed in their worship, they felt a great desire to go to a free State, where they might enjoy religious privileges unmolested; where they could unite with Christian friends in social prayer and conversation, without a soldier with a drawn sword stationed at their door. They fixed upon New York as the desired asylum; and having arranged their concerns, rented their house, and collected their effects, they engaged and paid their passage, which was 70 dollars, and sailed from New Orleans about the 12th of July, 1825, with pleasing anticipations for a land of freedom and religious privileges. They suffered much on the voyage through the cruelty of the captain,* being exposed without shelter the whole of the passage, either on deck or in the long boat. In consequence of this exposure, both of the women were taken sick, and in this condition they arrived at New York, and were landed on the wharf in a land of strangers, their money almost expended, and none to commiserate their sufferings. After a few days however, Reuben succeeded in obtaining a miserable cellar in Chapel-street, at \$60 annual rent, where he remained until quite recently, supporting the family in their sickness, by his labour as a shoemaker, and by the sale of some of his effects. On his arrival at this port, his first act was to grant entire freedom to Fanny, giving her liberty to live with him, or to go where she pleased. She chose to remain with him, and now assists in the support of the family by washing and other labour, and

* The name of this wretch is Anderson, and the vessel which he commanded at this time was the brig *Russel*. We are happy to learn that a benevolent gentleman, who became accidentally acquainted with his cruelty, prosecuted him soon after his arrival, in behalf of the injured family and received for them damages to the amount of 40 dollars.

nurses her mistress who is evidently declining with the consumption, occasioned doubtless by the severity of her treatment on the passage from New Orleans. Not being able to pay their rent in advance, owing to their sickness and other expenses, their landlord not long since compelled them to quit their residence; and they have since been obliged to put up with still more miserable accommodations in a cellar in Elin-street, where they now reside.

They appear to put their trust and confidence in God, and express their entire belief that all their trials are designed for their good. They seem to be one in sentiment and feeling, and to manifest a spirituality of mind rarely to be found. Every little attention is most gratefully received, and the best of blessings are implored on him who bestows it. With some assistance from the benevolent, and with what they may receive from New-Orleans for rents, it is believed they may be provided with a comfortable house, and be introduced to those privileges, which they so ardently desire. No one of the family can read, though they are all desirous to learn, and from a little attention which friends have given them it appears that they may be taught without difficulty.

We trust that the mere recital of these facts will be sufficient to awaken the sympathy of our Christian friends, and to induce immediate measures for the relief of the benevolent sufferers. A note from our correspondent informs us that within a few days the health of the sick woman has rapidly declined, owing doubtless to her miserable accommodations, and that she is now apparently in the last stages of the consumption. In a few weeks at farthest, her spirit will ascend to that world where sorrow and sighing will cease, and all tears be forever wiped from her eyes. We hope that the little remnant of her days on earth will be made happy, and that when she appears at the bar of the Great Judge, she will not have to speak of white men only in the language of accusation. It is an affecting thought that the wrongs of this poor woman, which commenced at her birth, and were inflicted without interruption during the long years of slavery, still followed her on her passage to the land of freedom, and have been finally consummated in this city, the city of her hopes her fancied asylum from the oppressor.

SUNDAY SCHOOLS.

Extracts from the Quarterly Report of the Philadelphia Association of Male Sunday School Teachers.

There is an interesting circumstance that has come under our notice, which deserves to be recorded in the annals of Sunday schools, and which we are sorry was not embraced in the report of the school in which it originated.

A little girl came voluntarily to her teacher, and presented the tickets she had been collecting for some time, observing that she could not think of receiving any more; that she thought it sinful to receive pay for learning the word of God, when it was so great a favour; her teacher remarked that she had better keep them until she had procured en-

ough to purchase a large bible; with child-like simplicity (lifting up the little bible she held in her hand) she asked does not this contain all that is in a larger one?

Oh! that the Lord would fill our Sunday schools with such youths; then could we look forward with pleasing emotions, to the time when they would become an advantage to the community, and heirs of heaven.

It will be seen by the preceding statement, that 19 teachers have made a profession of religion during the last quarter; and it ought to be noticed that 8 of them are in one school. We need scarcely remark, that this school is in a flourishing condition, and it will continue to enjoy the smiles of providence, whilst the labourers are in earnest.

But one scholar has made a profession of religion during the last quarter! Brethren, permit us to ask, why is this? Has God ceased to be gracious? Has his promise failed? No: the cause lies somewhere else. It is true that we cannot command the blessing of the Almighty, but it is equally true that his blessings are ready to be extended to all who may choose to embrace them. Brethren, we are constrained to observe,—that if we do not by precept and example, show to the children that we are walking with God, how can we expect them to take the road to heaven.

In the 41 schools reported, there are 15 Libraries, containing 2742 volumes. The committee have been aware of the importance of this object—but they think that it is liable to much abuse, if great care be not taken, in the selection of proper books. We find some schools are thus careful, never suffering a book to go on the shelf, until it is examined by some person or persons, competent to judge of its character. Your committee have long since observed, that books of a comparatively trifling nature, are received into some of these libraries. These libraries extend their influence beyond the limits of a Sunday school; they are carried home to the parents, who have been known to be much interested in them. This shows the additional importance of good selections.

The discovery of any method to facilitate instruction, must always be considered of much importance in Sunday school operations, the committee cannot propose any new plan, but they can recommend what they have known to be highly beneficial.

It has been the practice in some schools for the teachers to prepare questions on religious subjects, to be answered in writing, by the scholars. In prosecuting this plan, we would recommend to the teachers, (if time and circumstances will permit) to gather the questions from the Bible themselves: we have

found in our own experience that self-application to this method, has impressed the truth more deeply on our own minds, and has enabled us to impart the necessary instructions with more facility and judgment—for when we draw the questions ourselves, they are predicated on the proper answer that should be given; but to those who have not time, we would refer them to suitable books, which may easily be obtained.

The children should be required (if possible) to answer these questions from their own knowledge, by which they will acquire a habit of study, and be induced to search more diligently for the truth; some regard ought to be had to the capacities of the children:—those who are not so capable of judging, should have plain historical questions, and those of more advanced age and judgment, should have practical questions.

This method has also a good effect on the minds of the parents; they are obliged to search the scriptures, feeling themselves under an obligation to have the question answered; your committee have frequently found this to be the case, when the children were not able themselves to find an answer.

Perhaps this subject may be further illustrated by example; your committee therefore present the following:—they were received from two scholars, under the care of one of the members of this committee.

Question. What is idolatry?

Answer. Idolatry is the giving of our supreme regard to any thing but the true God. "Thou shalt have no other gods before me." Exodus, xx. 3. "Love not the world, neither the things that are in the world." 1 John, ii. 15. "Set your affections on things above not on things on the earth." Col. iii. 2.

Q. Are there any idols in christian countries?

A. All countries are full of them, and every individual has one, who seeks his own pleasure, wealth, or fame, more than God.

Q. Will any person be lost, if they wish to be saved, from proper motives?

A. No.

Q. Why then are so many lost?

A. Certainly because they do not wish to be saved from proper motives; if they had these, they would rather lose every thing upon earth, than lose Jesus Christ freely offered in the gospel; and would try above all things to gain an interest in the great sacrifice for sin. Short, simple lectures, given by the pastor of the church, or some other competent person, have been found of much interest and great usefulness. There is a method practised in one of the schools, which ought to be noticed: The children assemble every saturday afternoon, and a lecture is given on some

religious subject, made the order for that occasion; it will easily be perceived what advantage this has. The children are prevented from engaging in those idle sports, to which they are too frequently accustomed on saturday afternoon; their minds are drawn to some religious subject, and they are better prepared for the duties of the sabbath. In many schools there is a want of system, which is deeply to be deplored, and is one of the existing evils, the committee would take the liberty of mentioning.

It is to be feared that many sunday school teachers, leave the temporal concerns of their school, till the time in which they ought to be occupied in giving instruction. Thus, the precious time is spent in making arrangements of their classes, that ought to be devoted to other important work: the distribution of tickets, and the adjustment of class books ought to be attended to, but not to the neglect of more important objects. Your committee were pleased to see in some schools, an arrangement which supersedes the necessity of such a sacrifice of time; in one, a lad of some intelligence, was kept constantly employed attending to these concerns.

We are pleased to find so great a number of youth in our schools, who are above the age of 14. How to retain such, and secure the benefits of instruction to them, is a subject which has had the attention of this society, and is now in the hands of a committee, who will probably report at the next meeting.

A teacher read extracts from a letter, which, though not designed for publication, we have solicited, and hope the writer will excuse the liberty, when we assure him, that we are persuaded, a knowledge of the facts contained in it will be of great use in stirring up the minds of his fellow labourers in this, and other places, to renewed diligence in the cause of sunday schools.

"I have something to tell you that will gladden your heart and stimulate you to the work for God, in his nursery, with more faithfulness. The Lord is truly in the midst of us; there are about eight or ten revivals in this part of his vineyard, and Sunday schools are blest in a most remarkable manner. The fact is, the field has long been ripe for the harvest, and the Spirit is convincing of sin, of righteousness, and of judgment to come. It is supposed that in the little village of R—, three hundred persons are subjects of the grace of God. In W. seventy, in W. between one and two hundred, in V. one hundred, and in several other places the Spirit has come down with his sanctifying influences. And, my dear brother, we hope that God has not forsaken *this* place. There were about seventy persons at the inquiring meeting last

evening, ten of the number indulging the hope in the Redeemer. Some of the teachers in the Sunday school are among the number, and several of them are apparently seeking the Lord. You will remember that the most of our teachers are professors of religion. Quite a number of our dear scholars are deeply affected with a sense of their sinfulness. It is near harvest time with us, and I trust our teachers are beginning to sow the seed into good ground, or rather, to reap the reward of their labours.

"How encouraging it is to a Sunday school teacher, to find his dear pupils anxious and inquiring the way to eternal life. I conversed with a class in our school last Sabbath week; the whole of them were quite affected, and replied in this manner:—"I *do* want to be a Christian; I try to repent; I have asked God a *great many* times to give me a new heart, but I keep the wicked heart; how can I be a Christian? This must affect the heart, and if a teacher can hear such inquiries as these, without feeling, he is unworthy of his station. You must not think we have a revival here yet, but we are ripe for it, and I hope you will hear from me in a few days, that this is the case. I spent a Sabbath in the W. a few weeks since, and saw and conversed with a number of the scholars, who are the "lambs of the flock," in a peculiar manner. I will mention a circumstance respecting a little boy about eleven years of age.

"Two of the girls in the school had become the subjects of God's grace, and conversed with some of the boys on the subject of religion, and told them that "they didn't see why they (the boys) could not be Christians as well as themselves, and hoped God would not leave them." This affected one of the boys, whose name was S. he was quite uneasy, and when the school was out he went home with the girls, and requested them to pray for him, that God would give him a new heart also. They all went in a room, and knelt down together, and one of the girls prayed—his convictions were deepened, and the next day he went with the girls to pray with him again, and the third day, S. thinks his sins were forgiven him.—His father was a Universalist, and when S. came into the house, his father was conversing on the subject, and remarked, "All men would have religion in the Lord's time." S. was now prepared to plead for his Saviour. "Father," said he, "don't you believe the Bible, that says, '*now* is the accepted time,' 'to-day if you will hear his voice?' &c. he persuaded his father to try the Lord, and see if he did not tell the truth—he begged of his father to kneel down and he would pray for him:—his father was quite deaf. S. crept close by

his father's ear, and prayed in a most fervent manner, that God would have mercy on his dear father. His prayer was heard, and his father is now an humble disciple of Jesus. The girls pray—the little boy is converted—behold he prays. His father is "born again," and "behold he prayeth."

In the course of his remarks, one of the speakers gave the following comparison between the number of scholars at the present time, and the number one year ago:—

It appears from the report, that 41 schools have 554 teachers, and 5764 scholars. Now, if the other 34 schools, the total being 75, have the same number of pupils, it will give 10,524 as the present number of Sunday scholars. We apprehend, however, that the *real* number does not exceed 10,000. One year ago, there were 84 schools, 939 teachers, and 8,453 scholars; hence this statement exhibits a decrease of nine schools, and an increase of 57 teachers, and 2,071 scholars. This city, and the dense suburbs, contain a population of about 124,000; and as one fifth of the population are between the ages of six and fifteen, there would require to be 24,800 Sunday scholars, or an increase of 14,000 in the city and suburbs.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MARCH 11, 1826.

COLONIZATION SOCIETY.

We have copied below, from the Family Visitor, parts of a discussion which recently took place in the Virginia Legislature, on a bill concerning the Richmond and Manchester Colonization Society. The bill provided necessities for Colonists at Liberia, from the public manufactories in the Penitentiary. We are afforded in the sentiments there elicited, an example of the effects of the prejudices of education upon the judgment; and the desolating havoc which a familiarity with iniquity and injustice may cause among the best sympathies of our nature. We shall see too, that the helpless and wretched negro has near him warm advocates of his rights—would that they were as strong in numbers and influence, as their cause is noble and humane. Listen, an admiring world!—in this day when nation is emulating nation in deeds of philanthropic enterprise and benevolence, in the Legislature of the wealthy, the ingenuous State of Virginia, there are to be found men who would begrudge oppressed and enslaved Africa the sum of \$800! the full price of one of her bartered sons, of whom she holds in bondage 500,000. *O tempora! O mores!*

"Mr. UPSHUR moved to fill the blank for the amount of necessities so furnished with \$1000: negatived—ayes 72, noes 37.

"Mr. MORTON moved \$500. Mr. CARTER, of Prince William \$800

"Mr. UPSHUR believed that if the House was in possession of the whole considerations on this subject, it would grant a larger appropriation—he would therefore state them.

"This was not a new subject. It had been discussed for years—its dangers considered, its benefits acknowledged. The scheme of policy was emphatically Virginian. The resolution of 1816, passed nearly unanimously by this House, was the foundation of all the subsequent movements on this subject in other quarters. It did not originate with mistaken philanthropists in other states."

He then read the resolutions referred to, and followed them with a brief history of the several Colonization Societies; marked the evils they aimed to remedy, and the manner in which it was to be effected; described the advantages of the situation; and the benefits which must result to the native Africans in their vicinity, and eventually throughout the country.

"Virginia had originated this noble and generous enterprise. Three other slave holding states had followed her example, and the most illustrious names in the country, from Mr. Crawford in Georgia, to Mr. Philips in Massachusetts, men of the greatest practical wisdom and the greatest insight into futurity, were enlisted in it. Was Virginia to be the first to renounce a policy, which she had been the first to originate?"

"Enumerating the advantages to result from colonizing the free people of colour in Africa, the first was, the abolition of the Slave Trade. This continued to progress in spite of all the restrictive laws of the United States, and 60,000 slaves were annually imported into the Union—By planting civilized man by the side of the savage, by teaching him the gratification of his wants by labour, the root of the infamous slave trade would be struck at—and these settlements holding out a resting place to the cruizers of this and other nations, would facilitate the suppression of the traffic. Another advantage was, that it would open sources of commerce rich beyond imagination. The history of mankind proved, that man was civilized by colonies. Egypt was civilized from India. Greece from Egypt. America from England. Savages were to be civilized by addresses to their senses—they could not comprehend abstract and metaphysical reasoning. In this way he believed the policy would be productive of vast results."

The blank was then filled with \$800, by a large majority. The question then recurring on the passage of the bill, Mr. GORDON, an enlightened gentleman, said, "he opposed it. He thought the scheme of colonizing free negroes, absurd and ridiculous. He believed it to be at war with the destinies decreed by Heaven. He believed the negro incapable of civilization, and an inferior branch of the human species. The woolly head and flat nose of the negro, proved him an inferior animal. He thought this an abolition and not a colonization society. It was a question of policy. He called it a deep laid scheme of certain politicians to agitate the slave holding states—it was a branch of the Missouri question. He said that these visionary schemes of philanthropy had filled our slaves with discontent."

Infatuated men! Discontented with the destinies decreed by Heaven? Have you not yet learned, that the form of the nose and the crisp of the hair, have destined you to bondage and oppression? Deluded and visionary philanthropists! are ye at this late hour ignorant, that those of our species who possess an inferior order of intellect belong to Virginia? And dare you dispute then, the prerogative of deciding who from among you they shall select?

"Mr. BLACKBURN, in favour of the bill. He would vote for it with greater pleasure were the sum larger. He had made up his mind to vote 4 or 5000 dollars to support

this noble and most laudable purpose. But Rome was not built in a day. Could he believe that a century hence, this colony would resemble some of the little colonies that two centuries since were placed on the shores of this continent, it would cheer his dying hour. This had been connected with the Missouri question. He did not see the connection—it did not exist. It was called an abolition society, he believed with as little reason. The negroes were called inferior beings—that they were not equal to the white men of Europe. They had not produced a Washington or Jefferson, but they had a Toussaint and a Christophe. He thought we were of that opinion, because we were white. But for one he was not prepared to say that black was not as pretty as white—it was at least as substantial. At all events negroes were men.

The question was taken by ayes and noes, and decided in the affirmative—ayes 116, noes 75."

GRAHAM SOCIETY.

The ninth annual meeting of the Graham Society, in Boston, was held Jan. 31. The Christian Watchman contains the following extract from the Report of the Directors:—

"Another twelve-month is gone; and no labor due to the past year can be performed—no duty left undone can now be sent back fulfilled—no comforts which this Society can now dispense, can relieve the cold and nakedness suffered the last winter. The new subscribers, who might have joined the society, but were not solicited, can never be enrolled on the records of the past year. And as individuals, no one of us can return and improve misspent days. If the golden rule has been broken, all the offerings we can now bring cannot repair it. It must be cemented by that blood which cleanseth from all sin."

"We have entered on a new year. May it prove auspicious to this Society, to its auxiliaries, to its donors, and to every member. May we all be more assiduous in doing good, as we have opportunity, and more successful in gaining new members. May our beneficiaries be holy and useful men, like Mills and Parsons, and accelerate His march who rides upon the wings of the wind, and who is going forth conquering and to conquer."

"But we should be content to sing our songs of joy unaccompanied by the high sounding symbols. It was not Dorcas who showed the coats and garments which she had made. Is it not ample reward for our poor services, to read in our Bibles the words of our Lord—'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

This Society during the year past has received in cash \$129 18, which sum has been expended for various garments, &c. and these articles, together with others received from the Auxiliary Society in Blandford to the value of \$35 92, and from the Auxiliary Society of Braintree and Quincy to the value of \$19 50 have been distributed to 27 young men at Andover and Amherst, who are preparing for the gospel ministry.

Besides a number of ladies, who contribute annually to the funds of this important Society, there are six who have been constituted life members by the payment of \$25 each, and another who paid \$50. Are there not other christian females, who will imitate so laudable an example, and thus enable this Society to render important aid to those

young men, who are preparing to fill useful stations, and who need some kind hand to supply them with a few articles of clothing or bedding?

JOY ECHOED THROUGH EARTH AND AMONG THE HEAVENLY HOSTS.

Extract from the Rev. Mr. Edwards' Sermon, delivered before the "*Female's Penitent Refuge Society*."

No person can hear this declaration of Jesus Christ, and heartily believe it, without feeling that the repentance of a sinner is an event of great importance. Angels do not rejoice without good reason; nor without seeing the subject of their joy connected with momentous results, to the kingdom of Jehovah. The fact that they rejoice over one that repenteth, and that this is revealed, by the Son of God, to our world, is perfect demonstration that it is an event of amazing importance.

Even men, if wise, and acquainted with the subject, do not rejoice without good reason. Should an event occasion joy to the inhabitants only of this city; should you go through every street, and lane, and avenue, enter every house and find every family rejoicing with exceeding great joy, you could not avoid the conviction, that something had transpired of great importance.

They publish it. And joy spreads from city to city; from country to country; till every kingdom, and town, and family, and soul on the globe partake in it; there is joy wherever there is a heart to feel, or a tongue to utter it, and the whole earth breaks forth in one universal acclamation; and you cannot but feel that something has transpired of amazing importance. It seems to you that its importance transcends human conception. And as you stand and wonder, another event takes place. No visible messenger publishes it; but heralds unseen carry the tidings upward, and a flame kindles on the heavenly plains; it spreads through the spirits of just men made perfect, through the ranks of angels, of cherubim and seraphim, till multitudes that no man can number, in celestial strains, and with immortal tongues, pour forth their alleluias, and drown the expression of every earthly joy; and you cannot but feel, with unutterable intensity, that the cause of their joy is inconceivably momentous. It must be graven indelibly, and must tell on the annals of the universe forever. And what is the cause of their joy? The repentance of a sinner. Yes, let it be told, for the Son of God has published it, let it reach every ear in creation, and touch every heart in the universe. There is joy in the presence of all the angels of God over one sinner that repenteth. And this too, not merely when the sinner is rich, and learned, and moral, and respectable, and useful among men; but when he is poor, and ignorant, and immoral, and debased; whose look is pollution, and whose influence is death. Let even such a sinner repent, and angels rejoice even over him.

Conversion viewed in the light of Heaven.

A change, called in the Bible, being born of God, he has declared to be essential to the kingdom of heaven. Before, this sinner had never experienced it. She was born, only of the flesh. Her very mind was carnal, and enmity against God. She was an alien from the Commonwealth of Israel, a stranger to the covenant of promise,

without hope, and without God in the world.— Though Jesus had entered the holy place with his blood, and obtained eternal redemption; though he had tasted death for every man, made a propitiation for the sins of the whole world, and whosoever would, might come unto him and have life, she would not come. She hated light, and loved darkness; because her deeds were evil. And she was preparing to plunge into blackness of darkness forever. Angels knew, that, notwithstanding all that Christ had done to open the gate of heaven, or ever would do, she must be born again, or she could never enter there. Into that place entereth nothing that defileth. She was defiled; and, without a renovation by the Spirit of God, must depart accursed into that fire, from which the smoke of her torment would ascend up for ever and ever. Angels knew this. And they knew that she must experience a change in this life; for in the grave there is no work, and after death, no redemption. She that is holy, must be holy still; and she that is filthy be filthy still. They were therefore, as anxious to see her born of God, as to have her an inhabitant of heaven; and to see her born of God soon; for such, they knew, do not live out half their days. And when the voice of infinite kindness said, Go ye out into the streets and lanes of the city & bring hither the poor, and the halt, and the maimed, and the blind: compel them to come in, that my house may be filled; for all things are ready; when the Spirit and the bride said, Come; and he that heard said, Come; not an angel dissented; but Come, echoed through the courts of heaven. And when, through marvellous grace, this sinner did come, weary and heavy laden, loathing her transgressions, and casting herself, guilty, and ruined, at the feet of her Lord, with that godly sorrow, which worketh repentance unto salvation, they knew that she was born of God, and had passed from death unto life. A burst of glory broke through heaven as they sung. She was dead, and is alive again, she was lost and is found. Nor are they mistaken. She is now meek and lowly, she is humble, and contrite in heart. She walks softly before God, and trembles at his word. And the Most High, though the heavens, and the heaven of heavens cannot contain him, comes down, and dwells with the lowly, and takes up his abode with the contrite in heart. She forsakes every evil, and false way, cleaves with full purpose of heart unto the Lord, and delights in keeping his commandments. She has experienced a resurrection with Christ, and she manifests it by seeking those things that are above; where Christ is, and living not unto herself, but unto him that died for her, and rose again. She begins already to shine in the glory of his image, and angels are not ashamed to own her. Though she was a child of the devil, she has become through boundless grace, a daughter of the Lord Almighty.—ib.

EFFECTS OF WITTICISMS IN THE PULPIT.

An eminent medical practitioner, who is also a man of true piety, was called, not long since, to attend a patient on the Lord's day, at such a distance from his own place of worship, as to render his attendance there impossible. Not willing, however, to lose the benefit of public worship alto-

gether, he repaired to a neighbouring chapel; but as the service was far advanced, and the place much crowded, he could get no farther than the door. The preacher was a man long and deservedly esteemed in the Christian world, but of that class who are unhappily prone to mingle oddities and witticisms with their discourse. His text was found to be "Almost thou persuadest me to be a Christian;" and as he proceeded, many ludicrous expressions escaped him, not at all to the taste of his professional hearer. This gentleman was, however, particularly struck with the effect of this mode of preaching on a person who stood near him, who appeared to be a very respectable and intelligent young man. After listening some time with great attention, but with evident and growing indications of uneasiness and disgust, he hastily retired from the scene, muttering in an audible tone, "If this be preaching the gospel of Jesus Christ, I know nothing of the meaning of the New Testament. Almost thou persuadest me to be an infidel."

This incident was related in my hearing, by the gentleman who was present. I forbear any comment; but shall heartily rejoice if it produce a salutary effect on any who may be tempted to such a wretched prostitution of the sacred office of the Christian ministry as is referred to.—*Lond. Bap. Mag.*

ANOTHER PREMIUM OFFERED.

The Corresponding Committee appointed by the Synod of Albany, on the sanctification of the Lord's day, offer *one hundred dollars* for the best original Essay "On the institution of the Sabbath." The Rev. Samuel Blatchford, D. D. of Lansingburg, the Rev. Eliphalet Nott, D. D. President of Union College, and the Hon. Jonas Platt, of Utica, are appointed a Committee to receive and read the Essays which may be presented, and to decide upon their respective merits. The Essay, which, in their estimation, is the best, shall entitle its author to the premium; and the other Essays shall be the property of the Committee, and may be published at their discretion. The Essays must be directed to the Rev. Dr. Blatchford, the Chairman of the Committee, and be in his hands by the first Monday in July next. It is expected that each Essay will bear some signature or private mark, which will be likewise written upon a separate envelope containing the name of the author. No envelope will be opened except the one which belongs to the Essay that receives the premium.

A true extract from the minutes of the Corresponding Committee.

NATHAN S. S. BEMAN,
Secretary of Committee.

Troy, Jan. 1826.

[*Troy Review.*]

CONVERSION FROM UNITARIANISM.

In an old number of the Christian Observer, we find an interesting account of a controversy occasioned by the "relapse (as the Socinians term it) of a brother, a Mr. Webley, to Orthodoxy." A Mr. Aspland, secretary to the Unitarian fund, very ably and artfully undertakes to reclaim him, to which Mr. W. makes the following plain common sense reply.

Zion's Her.

"The first particular, (says Mr. W.) which caused some doubtful apprehensions respecting the

truth of my former persuasion, was the attributes which I find the inspired writers ascribing to the Lord Jesus. Of course, nothing short of Deity could exist from all eternity; I have therefore, concluded that the following passages must denote the proper divinity of Christ. Micah, speaking of his nativity, says that His 'goings forth have been from of old, from everlasting.' v. 2. St. John observes, that 'in the beginning was the Word and the Word was God.' God himself says respecting his Son, 'Thy throne, O God, is for ever and ever.' St. Paul also tells us, that 'Jesus Christ is the same yesterday, to-day, and forever,' and that 'all things, both in heaven and earth, were created by him.' I have, therefore, been thinking with myself thus:—If nothing was created without Christ, (as John says that it was not,) how could he himself be a created being?

"Solomon tells us, or at least, observes in his prayer that 'God only knows the hearts of all the children of men,' (1 Kings, viii. 39;) and yet Christ says, that all the churches shall know that I am he that searcheth the reins and the hearts, Rev. ii. 23. Christ also gives us to understand that he is capable of being in various places at the same time, and that he can pardon the sins of men. Peter observes, that he knows all things. These, I have been thinking, are prerogatives that can belong to no person but a Divine one. Another particular, by which I was led to embrace my present views, is the names and titles which I perceive the sacred penmen of the scriptures ascribing to Christ; titles which I cannot believe God would ever have suffered any creature to be called by, whatever;—such as, 'the mighty God,' 'the everlasting Father,' 'God over all,' 'the true God,' 'the only wise God,' 'our Saviour.'

"Another particular, through which I have been inclined to believe the Divinity of Christ, is this. We are strictly forbidden to worship any other person, but God, and yet God himself authorizes all the angels in heaven to worship Christ; and he certainly has been worshipped by various saints on earth, and that by divine consent and approbation, and the thousands which St. John saw in heaven, were all paying divine honors to the Lamb that was slain. I can, therefore, feel my mind perfectly easy and satisfied, when I am engaged in the same employment, as the glorified saints above are.

"Respecting God's dying, I entertain no such idea; but it now appears to me, with considerable evidence, that Christ possessed two natures, human and divine.—the former of which suffered and died. If he had not two natures, how could he be both 'the root and offspring of David?' How could he be both 'the Lord and son of David?' In one and the same sentence, he is said to come of the Jews. 'as concerning the flesh,' and yet is 'over all, God blessed for ever.' Christ also informed Nicodemus, that he was in heaven at the same time that he was talking to him upon earth. At present, I see no possibility of reconciling these passages, without admitting the idea of two natures in Christ."

SINGULAR BENEFACTION.

We have been requested to notice a donation, of a somewhat extraordinary kind, which the members of the Legislature of Maine, have re-

cently received. A box of books has come to Portland, "by water, free of all charges," containing "a copy for each member of the government."—The book is a handsome duodecimo, of 250 pages, and is entitled "A Family Prayer Book," &c. The name of the donor is unknown to us. He certainly, however, deserves the credit of having invented a new mode of doing good. Instead of sending Bibles and Tracts to the ignorant and destitute, he has sent a box of prayer books to the members of our enlightened Legislature. We have glanced at some of the pages of this volume, and perceive that its character is Unitarian!

[Portland Mirror.]

SINGULAR CONVERSION OF A WIDOW'S PROFLIGATE SON.

A minister of Lady H's, happening to be some time since at Edinburgh, was accosted very civilly by a young man in the street, with an apology for the liberty he was taking. "I think, sir," said he, "I have heard you at Spa Fields Chapel." "You probably might, sir, for I have sometimes ministered there." "Do you remember," said he, "a note put up from an afflicted widow, desiring the prayers of the congregation for the conversion of an ungodly son?" "I do very well remember such a circumstance." "Sir," said he, "I am the very person, and wonderful to tell, the prayer was effectual. I was going on a frolic with some other abandoned young men, one Sunday through the Spa Fields, and passing by the chapel, I was struck with its appearance, and hearing it was a Methodist chapel, we agreed to mingle with the crowd, and stop for a few minutes to laugh and mock at the preacher and people. We were but just entered the chapel, when you sir, read the note requesting the prayers of the congregation, for an afflicted widow's profligate son. I heard it with a sensation I cannot express. I was struck to the heart, and though I had no idea that I was the very individual meant, I felt the bitterness expressed of a widow's heart who had a child so wicked as I knew myself to be.

"My mind was instantly solemnized. I could not laugh, my attention was rivetted on the preacher. I heard his prayer and sermon with an impression very different from what had carried me into the chapel. From that moment the gospel truths penetrated my heart; I joined the congregation, cried to God in Christ for mercy, and found peace in believing; became my mother's comfort, as I had long been her heavy cross, and through grace have ever since continued in the good ways of the Lord. An opening having lately been made for an advantageous settlement in my own country, I came hither with my excellent mother, and for some time past, have endeavored to dry up the widow's tears, which I had so often caused to flow, and to be the comfort and support of her age, as I had been the torment and affliction of her former days.

RELIGIOUS EDUCATION.

The education of all youth should be strictly a religious education. I do not mean by this, that children should be bound down to the reading of the Bible, chapter by chapter, and the regular rehearsal of a catechism, and the mechanical repeti-

tion of a few hymns,—and that then it should be taken for granted, that their religious education was complete. I would reach after something far more definite, solid and practical. I would insist that they should be made to understand the laws of God, and to see and feel their application to their own bosoms and their own daily conduct; that they should be well grounded in all their personal and relative duties, by those who are well qualified to instruct them; that each individual should be enabled to form for himself a set of clear and immovable principles, from which should perpetually spring up the practice of honesty, sobriety, industry, humility, benevolence, and all the consenting virtues.

I would repeat, that a mere lip religion will not do, will not answer the purpose. Religion must bear down, as it were, with a nicely adjusted pressure, on all human actions and events; it must be woven in through the whole texture of life and conversation, or it is a useless thing. When properly inculcated, however, it is the very first and most important thing, and nothing else is valuable without it. A variety of well digested knowledge will indeed happily prepare the way for its reception and efficacy; but if it be absent, all possible knowledge is "as sounding brass and a tinkling cymbal." Religion is the only sure foundation of virtue; and what is any human being, young or old, rich or poor, without virtue? He cannot be trusted, he cannot be respected, confided in, or loved. Religion is the only sure index of duty; and how can any one pursue an even or a reputable course, without rules and without principles? Religion is the only guide to true happiness; and who is there so hardy as to assume the tremendous responsibility of withholding those instructions and consolations, which dispel doubt, soothe affliction, make the bed of sickness, spread the dying pillow, and open the gates of an effulgent futurity?

Let then religion be the primary object in the education of the young. Let it mingle naturally, easily, and gracefully in all their pursuits and acquirements. Let it be rendered intelligible, attractive and practical. Let it win their affections, command their reverence, and insure their obedience.—*Greenwood's Sermon.*

Obituary.

DIED,—In this town, on the 27th ult. Mr. Marcus Hotchkiss, aged 37; Mrs. Frisbie, aged about 40.

At North-Haven, Feb. 19th, Mr. Theophilus Tuttle, aged 38; on the 26th, Mr. Thaddeus Todd, aged 69, a revolutionary pensioner; on the 28th, Mrs. Sarah Todd, daughter of said T. Todd, aged 28.

At North-Branford, on the 26th ult. Mrs. Loda Harrison, wife of Mr. Nathan Harrison, aged 64.

At East Guilford, on the 25th ult. Miss Mabel Hart, aged 18, daughter of Mr. Benjamin Hart.

At Exeter, N. H. on the 16th ult. Doct. Selah Gridley, aged 55, a native of Farmington, Conn.

At Orange, on the 18th ult. Mrs. Elizabeth Lord, aged 81, relict of Mr. Jabez Lord, deeply lamented. Her descendants are 136.

On the 16th of Feb. in the township of Dover, Monmouth Co. New-Jersey, after an illness of three days, Mr. Jesse Bradley, son of Mr. Whiting Bradley, of North-Haven, Conn. aged 24, who was greatly beloved by all his relations and acquaintances.

At Goshen, on the 26th ult. widow Hannah Starr, aged 80 years.

At Milford, Mrs. ——— Baldwin, wife of Mr. Joel Baldwin; on the 6th inst. Miss Abigail Hepburn.

At Hartford, Mrs. Charlone L. Olmsted, 25, wife of Mr. John Olmsted; Mrs. Betsey Webster, wife of Mr. Stephen Webster; Samuel Putnam Waldo, Esq. 47.

POETRY.

PRIZE POEM.

The following beautiful lines obtained the prize which was offered by the Editors of the Recorder and Telegraph for the best poetical production during the year 1825. The premium was awarded by a committee appointed for the purpose, to Mr. Nathaniel P. Willis, a member of Yale College, as the author.

MISANTHROPIC HOURS.

I sometimes feel as I could blot
All traces of mankind from earth—
As if 'twere wrong to blast them not,
They so degrade, so shame their birth.
To think that earth should be so fair,
So beautiful and bright a thing;
That nature should come forth and wear
Such glorious apparelling;
That sky, sea, air, should live and glow
With light and love and holiness,
And yet men never feel or know
How much a God of love can bless—
How deep their debt of thankfulness.

I've seen the sun go down, and light
Like floods of gold poured on the sky—
When every tree and flower was bright,
And every pulse was beating high,
And the full soul was gushing love,
And longing for its home above—
And then, when men would soar, if ever,
To the high homes of thought and soul—
When life's degrading ties should sever,
And the free spirit spurn control—
Then have I seen, (oh how my cheek
Is burning with the shame I feel,
That truth is in the words I speak)
I've seen my fellow creatures steal
Away to their unhallow'd mirth,
As if the revelries of earth
Were all that they could feel or share,
And glorious heavens were scarcely worth
Their passing notice or their care.—

I've said I was a worshipper
At woman's shrine—yet even there
I found unworthiness of thought,
And when I deem'd I just had caught
The radiance of that holy light
Which makes earth beautiful and bright—
When eyes of fire their flashes sent,
And rosy lips look'd eloquent—
Oh, I have turn'd and wept, to find
Beneath it all a trifling mind.—

I was in one of those high halls,
Where genius breathes in sculpter'd stone,
Where shaded light in softness falls
On pencil'd beauty.—They were gone
Whose hearts of fire and hands of skill
Had wrought such power—but they spoke
To me in every feature still,
And fresh lips breath'd, and dark eyes woke,
And crimson cheeks flushed glowingly
To life and motion. I had knelt
And wept with Mary at the tree
Where Jesus suffered—I had felt
The warm blood rushing to my brow

At the stern buffet of the Jew,—
Had seen the God of glory bow,
And bleed for sins he never knew,—
And I had wept. I thought that all
Must feel like me—and when there came
A stranger, bright and beautiful,
With step of grace, and eye of flame,
And tone and look most sweetly blent
To make her presence eloquent,
Oh then I look'd for tears. We stood
Before the scene of Calvary,—
I saw the piercing spear, the blood—
The gall—the writhe of agony—
I saw his quivering lips in prayer,
"Father forgive them"—all was there.
I turn'd in bitterness of soul
And spoke of Jesus. I had thought
Her feelings would refuse control;
For woman's heart, I knew, was fraught
With gushing sympathies. She gaz'd
A moment on it carelessly,
And coldly curl'd her lip, and prais'd
The high priest's garment! Could it be
That look was meant, dear Lord, for thee?

Oh what is woman—what her smile—
Her lips of love—her eyes of light—
What is she, if her lips revile
The lowly Jesus? Love may write
His name upon her marble brow,
And linger in her curls of jet—
The light spring flower may scarcely bow
Beneath her step, and yet—and yet—
Without that meeker grace, she'll be
A lighter thing than vanity.

Roy.

OUR NEIGHBOR.

We learn from the parable of the good Samaritan, that we ought to account every man our neighbor, though a stranger, an enemy, a sinner, or one of a different sect and persuasion. Let him be what he will, he is a human creature; and as such, he is entitled to humanity and courtesy in common intercourse; to direction and instruction, if he asks it and stands in need of it, and to relief and assistance if he is in distress. Thus we are to learn, that no difference of nation or religion, no distinction of party, nor division of interests or affections, should ever restrain us from owning one as our neighbor, whom we are capable of serving in a neighborly way, by any kind offices whatsoever.—*Biblical Reader.*

DOCTOR RODGERS.

"One morning, (says his biographer,) Dr. Rodgers, attended by an officer of his church, called in his soliciting tour, at the house of an excellent woman, a widow, who had recently lost by death a pious and beloved daughter. As her circumstances were narrow, little was expected from her. Indeed they called upon her chiefly to shew their respect, and to avoid the imputation of either forgetting her person, or despising her mite. To their great surprise, however, when their errand was made known, she presented to them, with much promptness and cordiality, a sum, which for her was very large; so large, indeed, that they felt and expressed some scruples about accepting it. She immediately put an end to their scruples by saying, with much feeling and decision—'You must take it all. I had laid it up as a portion for my daughter; and I am determined that He who has my daughter shall have her portion too.'"

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